being, will find this work at encyclopedia of knowledge. It is helpful to know, for instance, that Protestants have increased in Mexico by 100% in the last ten years, and to understand the reasons for this. It is 8.95. These prices are high, but the books are substantial in size and prepared for those with special interests.

F. F. Bruce, professor at Manchester in England, is one of the exciting writers in the area of the New Testament of this generation. Anything he writes is worth one's attention. This is especially true of *New Testament Development of Old Testament Themes,* for it follows themes of the Old Testament into the New, and shows the difference in the development. It is an informative study, providing one with a rich background of material for New Testament study. One only needs to be reminded of the many N. T. themes that first emerge in the O. T. to see the need for this kind of study, such as the promise, the covenant, prophecy, sacrifice, law, salvation, history, kingdom, priesthood, Messiah. The price is 3.95.

We remind you again of *The New English Bible* at 8.95, which is out only recently. It is a refreshing and informative rendition, an important addition to your family library.

Some of you who would like library copies of Carl Ketcherside's *Mission Messenger* may like to have all the available titles at one time, and pay for them at only 5.00 a month, with no carrying charges. We will send you six volumes now, pay later.

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We are sometimes asked about a good one-volume commentary on the entire Bible. We recommend *The New Bible Commentary,* which the famous W. F. Albright recognizes as the best of its kind. The new revised edition is 12.95, and you can pay for it in instalments if you choose.

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Resources of Power (1966) *The Quest of God* (1968)
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These are 3.00 each while the supply lasts. The present volume will also be put in a matching volume under the title *The New Humanity,* which you can order for next year to be assured of getting a copy.

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RESTORATION REVIEW

The New Humanity . . .

THE NEW COVENANT

We have come to Jesus the mediator of a new covenant.—Heb. 12:24

In our series on the New Humanity there is no subject that gets to the heart of the matter as does the covenantal relationship. It is a neglected subject these days, perhaps because serious and difficult biblical study in our congregations is rarer than it once was. But our people have long been guilty of too narrow an approach to a study of the covenants, concerned as we have been to prove or disprove certain practices by showing that "today we are under the New Testament and not the Old Testament," an emphasis that we might now well question.

In this study we propose to develop several areas of the subject, including:

1. God is a covenant-making God. His great acts in history have been covenantal, both in the case of nations and in the case of individuals. This means that God resolves to bless man in certain ways, that he promises to establish certain principles for man's good, provided man will respond according to God's will. But unlike covenants between men, God is the initiator, and he will bring to pass the terms of the covenant if man will only obey him.

2. The history of the covenants throughout the scriptures points to the one great event in the divine economy: the covenant that God makes with man through Jesus Christ. This is called *new* not only because of its superiority and that it supersedes all others, but because it is the culmination of all history. It is a covenant of grace and love, and is sealed by the Holy Spirit.

3. Covenantal relationship is fellowship between God and man. It is God's way of entering into history and into the human heart, which is his sanctuary. The New Covenant is therefore the basis, the *only* basis, of Christian fellowship, just as the Old Covenant was the basis of God's relationship with Israel.

4. The nature of any of God's covenants with man has never been literary or scriptural. That is they have never been a book, a scroll, a page, or anything written on stone or clay. Writings have often resulted from covenantal relationship, though not

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always. But the covenant between God and man is not something written. It is rather that something written emerged as a result of a covenant. This is especially true of the scriptures of the Old Covenant and the scriptures of the New Covenant.

5. This means that the book we call the *New Testament* is not the New Covenant at all, nor is the *Old Testament* the Old Covenant. They are rather a collection of many different writings over a long period of time, all growing out of covenant relationships that had long existed.

6. It is characteristic of a covenant that it be sealed or that it have a sign, whether a covenant between people (such as a ring symbolizing a marital covenant) or a covenant ratified by God. We will show that just as God gave a sign in the case of Adam, Noah, Abraham, Moses and Israel, so he gave a sign for the New Covenant.

History of Covenants

Even though it is not explicitly stated, it seems that covenantal relationship began with Adam. In all his covenants with man God is the condescending party, and in the case of Adam there is the promise of continued life and well being, dependent only upon Adam's faithfulness. Adam was to enjoy the garden in which God placed him, but it was understood that "You may eat of all the trees in the garden; but of the tree of the knowledge of good and evil you are not to eat, for on the day you eat of it you shall most surely die."

This shows us the nature of a covenant, which is an agreement in which God takes the initiative in bestowing certain promises to man with the understanding that man will respond to his will. Adam was under covenant with God to honor his prohibitions and thus live forever in botanic bliss. When he violated the terms of the covenant, he was cast from the garden and the promise of continued life was nullified.

This is the force of the Hebrew term *berith,* which appears 279 times in the scriptures, and which is translated *covenant* 260 of those times. The Greek equivalent is *diatheke,* which appears 33 times in the New Covenant scriptures, and is translated either as covenant (20 times) or testament (13 times). But all these references are not to the covenants that God has entered into with man, for many of them point to various agreements between persons. In 1 Kings 20:34, for instance, we find King Ahab entering into a covenant with Ben-hadad, his Syrian antagonist. In 1 Sam. 18:3 Jonathan makes a covenant with David to love him as his own soul, and gives him his cloak and armor as a sign of the agreement. Gen. 21:27 tells of a covenant made between Abraham and Abimelech. In the New Covenant scriptures, however, all occurrences of *diatheke* are in

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reference to God's covenants with his people.

The first explicit instance of a covenant in the scriptures is that between God and Noah. The Lord says to the patriarch: "I will establish my Covenant with you, and you must go on board the ark, yourself, your sons, your wife, and your sons' wives along with you." (Gen. 6:18) Other instructions follow, as terms of the covenant, and "Noah did this; he did all that God had ordered him." Gen. 9:8 shows that this covenant included all mankind and even the plants and animals, for it embraced God's promise that he would never again destroy the earth with water. This is one covenant, or part of a covenant, that has no conditions. God placed himself under covenantal obligation never again to destroy the earth by flooding it, irrespective of how corrupt man may become. God has placed a bow in the sky as a sign of this covenant.

Covenantal history takes on special significance in the story of Abraham, for it is made clear that God's covenant with Abraham pointed far into the future, not only to the nation that was in the loins of the patriarch, but far beyond to the Christian era. Actually there were several facets to the Abrahamic covenant. There was the land promise. Once Lot had chosen his part and separated himself, Abraham was told to look at the vast expanses around him. The record says: "That day the Lord made a Covenant with Abram in these terms: 'To your descendants I will give this land, from the wadi of Egypt to the Great River'" (Gen. 15:18). This land promise was repeated again and again, not only to Abraham, but to Isaac and Jacob as well.

Then there was the seed promise, the promise that through Abraham and his posterity all nations would someday be greatly blessed. The details are listed in Gen. 17, where the term *covenant* appears a dozen times. It is called "a perpetual covenant," extending from generation to generation, and circumcision was to be its sign. In Gal. 3 Paul shows that this part of the Abrahamic covenant was in reference to the Christ who was to come, and he contends that those who are in Christ are actually of the seed of Abraham, heirs of the promise vouch-safed to the old patriarch long ago.

One interesting aspect of the covenant with Abraham was the ritual of passing between the halves of animals. In preparation for the giving of the covenant Abraham was to take a heifer, a goat, a ram, a turtledove, and a pigeon and cut them in half, and have them face each other with a path between. God and Abraham pass through the separated halves, thus ratifying the covenant. It was a ritual that may have had a long history even in that time, and it suggested that the kind of evil that had come upon the animals in the ritual would befall the party that violated the terms of the covenant. There are shades of this in Jer. 34:18, where the Lord says: "These men who have infringed my covenant, who have not observed the terms of the covenant made in my presence, I will treat these men like the calf they cut in two to pass be-

tween the parts of it." God has always been faithful to keep his covenantal promises, such as in 2 Kings 12 where he resolves to bear with the Arameans, despite their evil against Israel, since they were descendants of Abraham, and "because of the covenant he had made with Abraham, Isaac and Jacob."

God has always been faithful to his part of the bargain. It is man that has continually violated the covenantal agreement. One vivid description is Jeremiah's view of Jerusalem in ruins, and he says: "When the hordes of the nations pass this city, they will say to each other: Why has the Lord treated such a great city like this? And the answer will be: Because they abandoned the covenant of the Lord their God to worship alien gods and serve them" (Jer. 22:8-9).

The covenant that God made with Moses at Sinai was not as personal as previous ones had been, for it was really with the newly-formed nation of Israel. As Moses put it: "The Lord our God made a covenant with us in Horeb. It was not with our fathers that the Lord made this covenant, but with us, with us who are here, all living today" (Dt. 5:2). So this was a *new* covenant in that it was national and had to do with the preservation of a people for the accomplishment of God's purposes in history. Yet it was destined to abrogation, for Israel would not keep it, thus losing their place as a theocracy and as a royal priesthood. In Jer. 31:32 one reason given for the coming of a new covenant was that Israel had broken the old one. And Ex. 19:5 makes it clear that the terms of the covenant were that God would make of Israel his very own nation, and that they would be "a kingdom of priests, a consecrated nation." They in turn were to "obey my voice and hold fast to my covenant," which they did not do and probably could not do. The royal priesthood could not be realized, therefore, until God should give a new covenant, sealed by the Holy Spirit.

Covenant and Fellowship

Fellowship with God is the basis of all these covenants. The oft-repeated phrase "I will be to them a God and they shall be to me a people" is the essence of God's covenants with man. The reference in Heb. 12:24 suggests as much: *We have come to Jesus the mediator of a new covenant.* This is to say that it is by means of the covenant mediated by Jesus that fellowship is possible. The New Covenant is thus the ground of the New Humanity. Ezekiel 16:8 puts it this way: "I made a covenant with you and you became mine." So it was with Adam, Noah, Abraham, and Moses. Each was allowed to "share life with God," which is the meaning of fellowship, by virtue of covenants. A covenant always made specific the terms of the fellowship, which is no less specific in the case of Jesus, who said: "This is my blood of the new covenant, which was shed for the remission of sins of many" (Matt. 26:28).

The scriptural term that best illustrates the essence of covenant apart from that word itself is *calling.* The term goes hand in hand with the idea of covenant throughout the scriptures, for in calling there must be a response if there is to be an agreement. Too, *calling* preserves what is distinctive in God's covenants, which are not between equals as human covenants are. The caller is greater than the called. Paul's insistence that we are to make our calling and election sure has covenantal overtones, for it is saying that God has called and it is up to us to respond. The patriarchs in their own order were called of God, called into covenantal relation, called to be God's own. Thus "the call of Abraham" is closely akin to the idea of the Abrahamic covenant. We "come to Jesus the mediator of a new covenant" because we are called. "He who called you is to be trusted," Paul tells the Thessalonians, "for he will do it." This refers to his covenantal faithfulness. To that same congregation Paul says: "Through the Good News that we brought he called you to this so that you should share the glory of our Lord Jesus Christ" (2 Thess. 2:14).

All this sheds light on 1 Cor. 1:9, which tells us how we become part of the fellowship in Christ: "It is God himself who called you to share in the life of his Son Jesus Christ our Lord; and God keeps faith." Fellowship is the shared life to which we are called by the gospel. Or fellowship is that covenantal relationship that one sustains to Jesus by way of obeying him. This is why we equate the covenant which Jesus mediates with the gospel through which he calls us.

Nature of New Covenant

It is evident from the covenants that God has made with men that they point to a relationship between persons ("I shall be to them a God and they shall be to me a people") rather than to any literary document. True, there are such references as "tables of the covenant" (Dt. 9:11) "book of the covenant" (Ex. 20:22), and even "words of the covenant" (Ex. 34:28). All these refer to writing, including the ten commandments which were first inscribed on stone, written with the finger of God and called tables or tablets of the covenant. Even the multiplicity of legal regulations, outlined in Exodus 21-23, including such regulations as "You shall not boil a kid in its mother's milk," are commandments growing out of the covenant made at Sinai. But none of these is the covenant itself.

The point becomes clearer in Ex. 24:4, where it says that "Moses put all the commands of the Lord into writing . . ." and so we have the stuff of which much of the old Bible is made. It shows that what Moses wrote resulted from the covenant previously given. Act 3:25, where reference is made to "sons of the covenant," further clarifies the point. The covenant produced the sons, not the sons the covenant. And so the covenant produced "the book of the covenant" and the words of the covenant" in the same way.

The Mosaic covenant is then, strictly speaking, God's agreement to make Israel his own people, his own nation, based upon their faithful response. And so out of the covenant grew a body of literature that explained and amplified the terms of the covenant.

So it is with the New Covenant. It is not a book or a collection of letters. The early Christians came to Jesus the mediator of the New Covenant long

before any letters or accounts of Jesus' life were written. If Jesus had come as soon as the Thessalonians supposed he would, there would never have been any "New Testament," a term we can now see to be out of place. The New Covenant scriptures gradually emerged, and only then because of problems and exigencies that arose in the primitive congregations, and because folk like Luke were not satisfied with the fragmentary accounts that were being circulated.

It is conceivable, therefore, that there might have been no scriptures of the New Covenant for a long, long time; but it is hardly conceivable that there could have been no New Covenant. There were no scriptures that we know of that grew out of the covenants made with Adam, Noah, and Abraham; but they were covenants just the same. And the primitive saints were in covenantal relationship long before there were any scriptures, and many of them died without ever reading a word of what we wrongly call "the New Testament." A covenanted people eventually produced some scriptures, to be sure, but these were not the covenant.

So it was with the early Christians as it was in the time of Moses. The New Covenant people produced the New Covenant scriptures. It wasn't the scriptures that produced the people.

We are saying, then, that the New Covenant is the gospel of Christ, through which God calls us into the fellowship of his son, the mediator of the New Covenant. The scriptures enrich the fellowship of the saints, but the basis of the fellowship is the covenantal relationship which is in Christ. This is why we contend that fellowship cannot be based upon the vast expanses of doctrinal material, where there is obvious ground for disagreement. The shared life is realized when believers are one in Christ together, bound together and to God by the New Covenant. A covenant people are one in Christ even when there is a diversity of doctrinal interpretation, as there is bound to be.

Signs of the Covenants

We yet have not spoken specifically of the signs of the various covenants covered in this study, as we promised to do at the outset. But we did mention that the rainbow in the sky stands as a sign of the covenant God made with Noah and "all living things" that he would not again destroy the earth with water. And we pointed to circumcision as the sign of the covenant that God made with Abraham (Gen. 17:11). Ex. 31:16 tells us that the Sabbath was the sign of the covenant with Moses and Israel. Though there is no specific reference to the effect, we would say that the garden itself, with the power to sustain life continually, stood as a sign to Adam that God would be faithful to the covenant. When Adam broke his part of the agreement, he was removed from the garden, away from the symbol of assurance that was once his.

The New Covenant scriptures indicate that it is the presence of the Holy Spirit in the life of the Christian that is the sign of the New Covenant. Some might suppose immersion

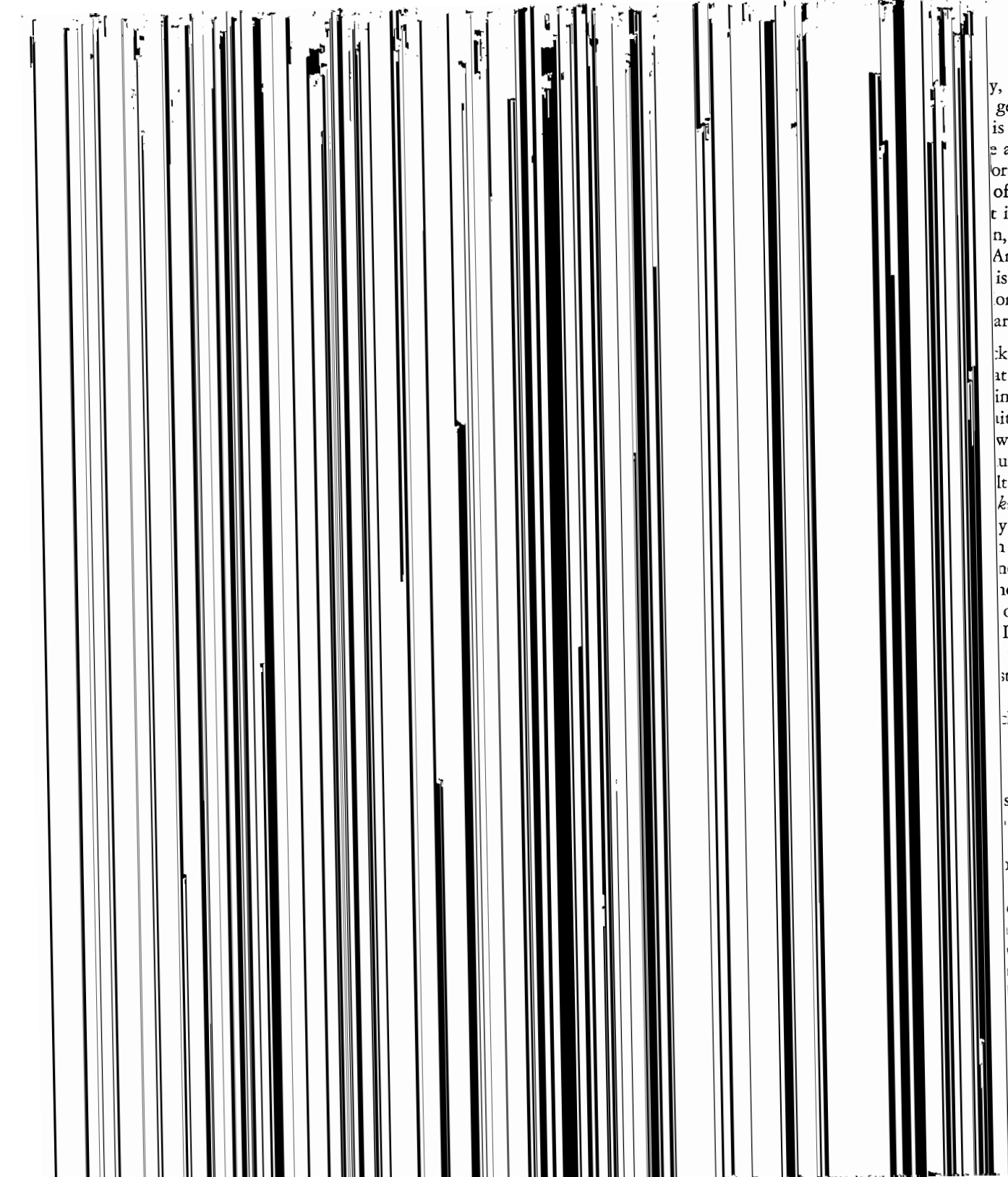
in water would be such a sign, but, unlike circumcision, immersion presents no outward indication—except for the few minutes that one is still wet! Nor does being immersed within itself indicate a changed life or a covenantal relationship. Immersion is the means of induction into Christ, once one believes and trusts in Jesus, but it is the indwelling of the Holy Spirit that serves as "a perpetual sign" (typical with all covenants) of a New Covenant person.

It could be said that the New Covenant was ratified on the day of Pentecost, and it was at this time that the small community of believers were filled with the Holy Spirit. It was the Spirit that infused the New Humanity, and the new covenantal people were a Spirit-filled and Spirit-led community. And this was the sign Paul looked for in the disciples at Ephesus when he asked, "Did you receive the Holy Spirit when you believed?" The sign seemed to be missing. They were reimmersed and received the Spirit, and thus they had the sign of the New Covenant people. And so Paul writes in Eph. 1:14 where he speaks of those in Christ as being "sealed with the promised Holy Spirit." It was the corporate seal! And is not this John's point: "And this is how we can be sure that he dwells with us: we know it from the Spirit he has given us. (1 John 3:24) The same writer speaks of the anointing of God, which is a reference to the Spirit, and must mean something similar to "the sealing of the Holy Spirit" (1 John 2:27).

There are two places in the scriptures where a contrast is drawn between the Old and New Covenants, and in both references it is made clear that the substantial difference between the two is that one is of the Spirit and the other of the flesh. Galatians 4 presents an allegory in which Sarah and Hagar stand for the two covenants. Hagar, representing the covenant made at Sinai, is described as "she and her children are in slavery," the reason being that justification depended on their own works and goodness. Sarah is the New Covenant and she stands for the freedom that is in Christ. So Paul lets the Galatians take their choice: freedom or slavery, but he urges "Refuse to be tied to the yoke of slavery again." The way of freedom, he points out, is the way of the Spirit, which was not given at Sinai as he is in the New Jerusalem, which is our mother. So he goes on to say: "For to us, our hope of attaining that righteousness which we eagerly await is the work of the Spirit through faith."

The other passage that offers such a contrast is that from which the initial verse was taken, Heb. 12:18-24. On the side of Sinai and the law is gloom, darkness, and fear, apt descriptions of many people's religion. On the side of Mount Zion is the city of God, the New Jerusalem, the spirits of just men made perfect, millions of angels, *and to Jesus*—and here is the big difference. We have come to Jesus who is the mediator of a new covenant.

Perhaps that simplifies a subject that is complex. If we will come to Jesus, covenantal relations will take care of themselves. But is this what



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Volumes have been written on "the glory that was Greece," and that glory centered in a passion for wisdom. It was neither militarism, economics, or science that made Greece great, for the nations that had such goals soon fell and passed from history, leaving little that could be used by others. It was the desire to be wise that made Greece great. When one makes a list of what our civilization owes to Greece, it is almost unbelievable that a small, isolated nation could have such an impact on the world. We owe even democracy itself to Greece, and only because she had an intense passion to know the best way for men to be ruled.

In the pursuit of wisdom, however, there is no nation more remarkable than ancient Israel. Through the centuries she produced what the scholars call "the Wisdom literature," and she always had her wise men who were inspired of God to talk sense to the people. Where in our own culture is there the likes of this? Where is our wisdom literature and our wise men? We are known as people who can get things done, whether subways, elevators, or gadgets; but we are not known for our wisdom. We are pragmatic but not wise.

Israel emerged as a nation amidst people who searched for wisdom. The Egyptians had their wisdom literature, including proverbs, fables, and poems. So did the Assyrians, the Arabians, the Persians, and the Babylonians. Some of these even make their way into our Bible. *Proverbs* not only has the wisdom of Solomon, but there are proverbs also from Agur (chap. 30) and Lemuel (chap. 31), both Arabian sages. There are also several of the

Psalms that are attributed to Heman and Ethan, Canaanite sages.

But there was something distinctly different about the wisdom of Israel. It was touched by the finger of God, and so it has lived on to be a blessing to the world. 1 Kings 5 defines that difference: "The Lord gave Solomon immense wisdom and understanding, and a heart as vast as the sand on the seashore. The wisdom of Solomon surpassed the wisdom of all the sons of the East, and all the wisdom of Egypt. He was wiser than any other, wiser than Ethan the Ezrahite, wiser than Heman and Calcol and Darda, the cantors." The record goes on to refer to the proverbs he knew, the psalms he knew, and his knowledge of the things of nature, whether animals, birds, reptiles or fish. Then it says: "Men from all nations came to hear Solomon's wisdom, and he received gifts from all the kings of the world, who had heard of his wisdom."

What was it that *really* made Solomon's wisdom so noteworthy? It is not likely that he knew a great deal more about fishes and birds than an Ethan or a Heman, and as for proverbs some of theirs have lived on as well as his.

The answer is that Solomon humbled himself before God and sought the wisdom that only he can give. 1 Kings 3 tells of Solomon becoming king and of his prayer to God at the time. "I am a very young man, unskilled in leadership," he confesses to God. "Your servant finds himself in the midst of this people of yours that you have chosen, a people so many its number cannot be counted or reckoned. Give your servant a heart to understand how to discern between good and evil, for who could govern this people of yours that is so great?"

God was pleased with Solomon's prayer, and he assures him that he will receive "a heart wise and shrewd as none before you has had and none will have after you." It was because he had asked "a discerning judgment" so that he might distinguish between good and evil. This is the mark of Solomonic wisdom, the crown of all Israel's search to understand. It recognized that "All wisdom is from the Lord, and it is his own forever," and that its purpose was to make possible the good life, which is possible only as men learn to distinguish between good and evil.

It is this wisdom that we must cultivate for our age. Like the sages of the East, we may know a lot of facts and have a lot of know-how, but we do not have the understanding to see good as good and evil as evil as Solomon did. The wisdom that can make distinctions is the wisdom that is real. Knowledge may help us in conducting a successful war, but wisdom would have kept us out of the war. Science and technology may take us to the moon and beyond, but wisdom will show us how to live in peace with our fellows here on earth. What *Proverbs* says to an individual could well be said to America in her hour of crisis: "When wisdom comes into your heart and knowledge is a delight to you, then prudence will be there to watch over you, and discernment be your guardian to keep you from the way of evil."

Wisdom is therefore the bulwark of civilization as well as the key to it.

God's wisdom makes us conscious of our words and thoughts, sensitive to the needs of the poor, aware of human weaknesses, confident of man's potential for good, dedicated to honest employment, reverent toward God, respectful of human personality, and capable of distinguishing good and evil.

Just how this wisdom becomes ours is another subject, but it is enough to say that the Christian has special help, for "Christ is our wisdom," and through his Spirit "our senses are exercised to discern between good and evil." We are also told that the wisdom that comes from above comes through prayer.

But there are some rather simple rules about gaining wisdom from the Wisdom literature itself. From *Ecclesiasticus,* usually listed in the Apocrypha, comes this gem: "If you love listening you will learn, if you lend an ear, wisdom will be yours." The Bible also urges upon us the quiet spirit. "Be quiet and wait upon the Lord" and "Study to be quiet" may be closely related to the cultivation of wisdom.

Whether campus or office or den we are far too noisy to hear the clink of the key to civilization when it falls at our feet.

There is the man who keeps quiet, not knowing how to answer, another keeps quiet, because he knows when to speak. (Ecclesiasticus 20)—*the Editor*

MY SEARCH FOR DYNAMIC REALITY

by PAT BOONE

Listen to a man who has been an outspoken Christian for 22 years, but who has just come to really know Jesus. You may ask, "How is this possible?" Let me ask you something. "Have you ever stayed in a Hilton hotel? Then you were the guest of Conrad Hilton. But have you ever met your host, Mr. Hilton himself?"

Dale Evans Rogers puts it so well when she says, "I knew Jesus as my Saviour many years ago, but only recently did I come to know Jesus as Lord of my life."

For 21 years I was a guest in the house of Jesus. I knew the security and sense of well-being that comes when you know, intellectually and emotionally, that you are saved and an "heir to the promises." But not until a year ago did I actually meet and come to know my landlord Himself, Jesus of Nazareth.

Until that time I was more or less a typical Christian; the kind that is determined to be good, no matter how miserable it makes him! I was the product of a fine Christian home, a student of the Bible, a songleader and Sunday School teacher. I preached occasionally and wrote a couple of books for young people, in addition to attempting to project a Christian image in my career as an entertainer.

In most ways I was pretty good. And it is not accurate to refer to myself as "miserable." There were high points: times when I knew God had blessed and used me; times when I was so grateful for the knowledge that I was truly a Christian; times, as in my books and youth rallies, when I experienced the joy of being able to communicate to others the blessings of living in the Lord's Body, His Church. I had obeyed His commands about repentance, confession, and baptism. But something big was missing!

There were too many vacant spots in my life, too many unanswered questions, too little joy. I had no real power, my Christian life was too much effort, and the high points too few and far between. Witnessing was an embarrassing affair, especially among my show-business friends, and I felt a need to prove that I was no "square," that I could fit right in anywhere, between my Church World and my Career World!

I know now that this was the real heart of the problem. I was more concerned about what the public, the industry, and my church brethren expected of me than I was about what my Lord expected of me! I hoped that, if I could somehow work out a compromise between church acceptance and public acceptance, maybe Jesus would accept me, too.

But my compromise didn't work! Jesus said, "Seek ye first the kingdom of God and all of these things will be added unto you." He also said, "You cannot serve God and mammon."

After several years of compromise, half-hearted occasional obedience, wavering faith, some grievous mistakes, and a growing awareness of separation from my Heavenly Father, I finally found myself on my knees, begging God to take over my life completely, to become my Lord, to give me the peace, the joy, the power that Jesus had promised those who would truly seek Him. All glory and praise to God, the Father, for He did! Jesus still means today, in the 20th century, just what He said so long ago, "If ye then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him?" (Lk. 11:13)

Through all of my Christian life I had virtually ignored the Holy Spirit. As my wonderful wife, Shirley, puts it, "I have known God the Father, and God the Son, but not God the Holy Spirit." And yet, Jesus Himself said that He must go away in order that He, the Holy Spirit, the Teacher, the Comforter, could come! Not *It,* but *He,* God's own Spirit, not bound by human body or legal bonds or finite understanding, but like the wind that Jesus described to Nicodemus, the wind that "bloweth where it will!" Who can contain the wind? Who can understand it? Who can categorize or legalize or limit or deny or judge the Wind, the Spirit of Almighty God? And Jesus said, "So is everyone that is born of the Spirit." (John 3:8)

In my search for this dynamic reality, for answers to my urgent needs, for a real, vibrant relationship with Jesus, I studied with several Spirit-filled men whose daily lives radiated joy, power and love. Among these were David Wilkerson, Ralph Wilkerson, George Otis, and Harold Bredesen. It is impossible to be around these men and to deny that God is in their lives, leading, shielding, blessing and using them in mighty ways. Each of them had known the emptiness of dedicated, but human, Christian service; and now each of them vibrated with truth, power, energy and love, the fruits of the Holy Spirit! (Gal. 5:22)

I began to see that my life had been like a black-and-white TV, while these men were living and serving God in glorious color, radiating the beauty of the Holy Spirit! It was a whole new dimension, and I wanted it! I wanted everything that God had for me! I was tired of trying to "do it myself!"

After studying one evening with George Otis in the quiet of his home, we agreed to ask Jesus to baptize me in His Spirit (Mt. 3:11). As I began to speak softly, hesitantly, in the new language that He was giving me, George suddenly suggested that I sing my praise to the Lord, with the help of the Holy Spirit. I yielded my voice and heard myself singing a thrilling new song, the words and the melody composed spontaneously by God's Spirit! How can I possibly describe the joy of that hour? How can mere human words convey the soul-cleansing thrill of communicating so intimately with Jehovah God, "His Spirit bearing witness with our Spirit, that we are the children of God!" (Rom. 8:16)

All I know is that I was praising God, loving God, thanking God, and worshipping God, completely free of the restrictions and limitations of my finite mind. I knew what I was feeling, and God knew what I was feeling, so what need was there to self-consciously struggle to put my feelings into English words? The Holy Spirit was taking care of the vocal part of it, just as God promised He would! (Rom. 8:26)

But the best part of my new walk with the Holy Spirit is not just the prayer language, which is rich and meaningful and so precious, but the complete knowledge that every word God has spoken is true and that we can trust Him implicitly to keep His every promise today. We don't have to fear that the Holy Spirit will lead us into doctrinal error: how could God's Spirit contradict Himself? He will help us to understand God's Word, to love it, and to cherish and trust it. It doesn't seem 2,000 years old. It reads like today's newspaper!

Before receiving the Holy Spirit I might have gone a year without converting a single soul. Since receiving the Spirit scarcely a week goes by without our touching someone's life for Jesus, and one week recently there were five baptisms in our swimming pool in Beverly Hills! Our four daughters, Cherry, Lindy, Debby and Laury, have a growing Bible study on Friday afternoons with their school friends. Several nights a week find us in Bible study and prayer sessions with others in our home. But *we* aren't doing it, for it is the Lord who assembles us together as we have need. Others see that we have been with Jesus and they want Him. We are living in color now, with power and

peace in our lives that does "surpass understanding!"

Truly I praise the Lord Most High, and as King David declared in Psalm 100, I will "enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His Name!"

(This article is published with the permission of Bible Voice, Inc. and Creation House, co-publishers of Pat Boone's biography, *A New Song.* — *Ed.*)

PAT BOONE AND THE BOMB SCARE

The foregoing testimonial from Pat Boone is representative of "the New Look" in the Church of Christ, and we must admit that it is a refreshing one. Some will be left uneasy with some of Pat's experiences, but such ones must realize that God deals with us in different ways. No wise parent treats each of his children in exactly the same way. We are of different temperaments and we have different needs, so if experiences are *real,* they will necessarily be different. The will of God is never exactly the same for any two people, and what would please God in one person might displease him in the case of another. God wants our experiences to be authentic and personal, and so it is consistent for some of us to become poets while others of us restrict ourselves to prose.

If one needs some scriptures in order to get through Pat's piece, beside those he cites, he might consider 1 Cor. 12:7: "In each of us the Spirit is manifested in one particular way, for some useful purpose." And for those who would judge him too quickly there is 1 Cor. 14:39: "Do not forbid the speaking in tongues."

Apart from Pat Boone's adventure in the Holy Spirit is the remarkable change that has come in his life as a public figure. It sounds strange that a movie actor and TV star is conducting prayer meetings in his home and baptizing people in his swimming pool. And one can believe that when Pat Boone sings about the Lord and portrays the life of a missionary to teenage gangland that it is not just acting and entertaining, but a genuine testimony to what he really is on the inside.

But in this addendum my purpose is to share with you an unusual performance by Pat Boone recently in the Cotton Bowl, which I attended with two of my children. It was a gathering of some 15,000 teenagers on drug abuse, and Pat and Shirley Boone flew in from California so that Pat could serve as master of ceremonies. They also had John Wayne there, who received an Oscar for the best actor of the year, along with eight or ten of the Dallas Cowboys. Dr. Hardin Jones of the University of California lectured on drugs and some drug addicts gave testimonials of their deliverance. But it was all more like a religious revival than an educational meeting, and there was a definite implication that the Christian faith is the answer to the drug problem. Dallas has had its problems in this area

and the sponsors were hopeful that such a meeting would prove helpful. They were wise in selecting Pat Boone as the emcee.

The story up to this point is not particularly unusual, even though it was encouraging to hear men like John Wayne talk about God and call our youth to religious faith. And the kids of course got a bang out of seeing Pat Boone in person, who somehow still seems to be young like they are. While I was unable to get to Pat to meet him personally, I thought of our correspondence while I sat there watching him, and I was especially conscious of his recent experiences in the Holy Spirit as I was at that time preparing the above article for publication.

But then something most unusual did occur. I sensed something was up when Pat made the odd suggestion that we all take a break, all 15,000 of us, and go get something to drink. The kids shouted back their rejection of such a suggestion, for they wanted the show to go on. After some exchange with the powers that be, including the chief of police who was on the stage in the center of the Cotton Bowl, Pat leveled with the kids and told them he knew they'd keep their cool but that the police had a report that a bomb had been planted under the stage, set to be detonated at 2:30. It was then 2:25. The city authorities, and perhaps Pat too, feared the kids might panic and stampede at the announcement and we'd have another tragedy on our hands, so Pat let it down easy. But these kids today are so adjusted to our dangerous world that he might as well have told them that they were going to turn loose 101 dalmatians. When Pat threatened to stay on stage and go on with the show, ignoring the bomb threat, they applauded.

But Pat was not about to do anything like that, not in Dallas that is, not even if he wanted to. Dallas is now very sensitive about protecting the celebrities that come to town, and they are disinclined to take the slightest chance. So all the stars came tumbling down from the platform while a search was made, plank by plank, and when 2:30 arrived a dozen or more policemen were inside and outside the platform looking for a bomb that was at that moment suppose to blow up in their faces.

All that was one more brief footnote in the story of our psychopathic world, but it did give the lieutenant-governor, who graced the rally with his presence, a chance to say what he thought of folk that had that kind of idea of having fun. We all agreed that they were *bums,* to use a term that comes from rather high places these days. What was really unusual about the episode was the way Pat Boone conducted the affair while the police quietly took the place apart.

He made a prayer meeting out of it! After allowing the lieutenant-governor to say his bit, Pat went on to talk of God and love, pointing to what John Wayne said in calling youth back to religious values. Then at the time the bomb was suppose to go off Pat began to pray. Already he had sung about love as only Pat can sing, and now he was praying, right there in the Cotton Bowl, with all those young people tuned in, and with celebrities all over the place. I thought

of the above testimonial, where he says he was once sensitive about his image and did not want to confuse his "church life" and "public life." But now he was praying impromptu in a very delicate situation, and what a testimony it was for the Christian faith. And in the prayer he glorified the Christ!

I was glad for my children to see it. Here was a man they had seen on TV and heard over stereo, wealthy, young, and famous, who handled a crisis by turning to God, with governors and police chiefs standing by. A public figure who is unafraid and unashamed to call upon the Lord. Pat Boone is one more reason I have hope for the future of the Church of Christ and why I believe this country has not yet gone to the dogs.—*the Editor*

READERS' EXCHANGE

WHY NOT TRY IT?

Please renew my subscription for two years. Enclosed is 2.00. I don't know who put me on your list a few months ago, but I'm grateful. Your insights and concepts are thrilling. How can we be so dumb (excuse the expression) in so many ways? —*Houston*

This is typical of many such letters from people who appreciate the paper, but would never have seen a copy if someone had not thought of sending it to them. All of our readers know of at least a few such ones who would like to see a few copies of *Restoration Review,* and who might then subscribe for themselves. Have faith. Give them a chance. One such brother wrote that when he discovered *Restoration Review* while reading late one night, he awoke his wife to share the good news with her. Our intention is not to disrupt households in any such way, but we are convinced that there are many who would find new encouragement in reading our columns. Why not select six such names and send them along to us. If you cannot afford the 50 cents for each name, 6 for 3.00, send the list anyway.

Oh, yes, how about the Houston brother's question as to why we are so dumb in so many ways? And the word isn't a bad one, for the prophets made good use of it. Basic to the problem, I think, is that we have things the way we want them and we do not want to be disturbed. So it is a matter of *will.* When we really want to be freer, more responsible, more spiritual, then God will point the way. But let's keep faith. Many are awaking to the fact that we are dumb about a lot of things, and are resolved to bring about something better, the Houston brother himself being witness. There are many, like him, believe me!

As Others See Us

Vernon Newland, educator and minister among Christian Churches, writes as follows in his *Crusader* (Box 143, St. Clair, Mo. 63077) concerning our folk. It should cause us to ask ourselves if our attitude is right toward these brethren:

Church of Christ papers, for the most part, picture, indirectly or in subtle fashion, Christian Church folk and their preachers as ignorant, stupid, and unable to comprehend, or unwilling to follow, the plain teachings of Scripture. We are deficient in ability to reason logically, and perverse as concerns obedience to the commandments of God.

Our true position on the "Instrumental question" is seldom, if ever, presented in their papers. Instead, the almost universal practice is to present what they want their readers to believe is our position, and then they have a wonderful time shooting it full of holes. The result is to produce in Church of Christ folk a strong and deep feeling of dislike and contempt for us.

We should concede that there is truth to brother Newland's complaint and be more gracious in our criticisms. Brother Newland is beginning what he calls a "Long-Range Program" of dialogue with Church of Christ folk in his *Crusader,* so you might want to get on his mailing list. I have made reference before to the aggressive stance these brethren take on the instrument question, which is interesting to say the least. We used to be the ones who challenged for the debates and were raring to shoot somebody out of the park, but now it is they who have assumed the initiative. While I think it just as well that we agree to a moratorium on debating the music question, it is probably a good sign that we have toned down our cry of "digressives." We appear now to be a little less sure of our anti-instrument position, which is good. This gives me a chance to say again that I think the position this journal has always taken is the correct one for us: we are *non*-instrument but not *anti*-instrument. That means that we prefer for reasons we consider sound *not* to use the instrument, but we do not make it a test of Christian fellowship, allowing our brothers to decide the matter for themselves.

Daily Devotions

I get up about 6:30 and have breakfast and then read either the Bible or some devotional material I have, then back to bed to pray for the many things which are on my prayer list. I stay in bed for 30-45 minutes, then up and get ready for work, all ready to meet whatever lies ahead of me. It is a truly wonderful feeling.—*Indiana*

This comes from a busy working girl, an executive in fact and hardly a girl anymore. But I thought this part of her letter would encourage other busy people to start their day with a bounce like she does. Not many of us would ever make it up again if we went back to bed to pray as she does, but each can find his own way of doing it. I have a tape recorder to play stuff to me lest I lose marginal hours, such as when we are bundling up *Restoration Review* for the mail. I have long thought that one's first moments each morning may be a good test of the degree to which his life is "hid with Christ in God."

A suggestion for morning or evening devotionals would be the reading of portions of *Daily Bible Study* by William Barclay, which were originally written for that purpose. We will send you the entire set for 47.50, 17 volumes, and let you pay for them at 5.00 monthly and no carrying charges.

Oh, yes, the good sister who sent us the above says we should call your attention to an error in our piece in the February issue (page 23), where Eph. 5:18 is given as Eph. 4:18. We thank her and ask you to correct your copy.

Clouds Are Clearing

I appreciate your article on "The New Confidence" and praise God I can tell anyone "Yes, I am saved and praise the Lord, I give him the glory for it." It sure wasn't

anything I have done, except to give my whole life to Him. I don't mean to say I can boast. Oh, Lord forgive, but I am truly happy and I have a deep settled peace *inside,* and I do realize a joy in serving my Master . . .

Here I am again, bending your ear. I can't seem to shut it off when I write to you. Someone in our faith who really understands my joy, they're not too many! I have to share it! I hope you will forgive me.—*Oklahoma*

Continued best wishes in the excellent ministry you are carrying on through *Restoration Review.* Wholesome developments are taking place in this area although it is obvious that wholesome challenge to established positions will meet with vigorous reaction.—*Michigan*

May the Lord help you in trying to point out the true and living Way more perfectly. How surely it is needed and how humble and wise must be the leader. Always keep in mind Gal. 6:1. I will be 80 on May 30th. Awaiting the coming of Christ.—*Florida*

From what I can pick up here and there, Church of Christism is selling at a new low, especially amongst the newer generation. They are more interested in talking about and witnessing for Jesus than they are promoting sectarian practices, and the "we-are-THE-church" propaganda. I am convinced the young people would do very well were it not for the Church of Christ clergy, some facets of it, trying to hold them back.—*Chaplain T. F. McNabb, U. S. Army*

The foregoing excerpts are examples of the awareness our readers have of the cloudy skies that have long hung over the brotherhood, but there is also reason for hope that the clouds are beginning to clear. Many who had given up hope are now more confident of our future.

The clouds sometimes seem too thick to penetrate. The reader in Oklahoma having no one with whom she can share her joy. The Michigan brother is disturbed that challenge to established positions is still hazardous. The aged brother in Florida, looking back over a lifetime of discouragement, points to the need of "wise and humble leadership." We thank him for the charge in Gal. 6:1, which reads so provocatively in the NEB: "If a man should do something wrong, my brothers, on a sudden impulse, you who are endowed with the Spirit must set him right again very gently." Then there is Chaplain McNabb, who keeps a finger on our pulse beat, who sees the dark clouds clearly enough, but who is suspicious that something is about to break.

There is no question but that Church of Christism is a lost cause, for it will surely be laid to rest along with the whole of institutional religion. But I am pleased that we have so many among us who dare to be free and loving people in Jesus Christ. We shall overcome someday, believe me!

Unity Program At Lubbock

The non-class brethren who are sponsoring the Fifth Annual Unity Forum are to be commended for putting together such an exciting program. You will be missing something if you are not there.

From the Disciples will be Perry Gresham, president of Bethany College, who will reminisce on the Restoration Movement, and Lawrence Kirkpatrick, general secretary for the World Convention of Churches of Christ, who will set forth some practical suggestions for communication.

From Independent Christian Church will be A. Dale Crain, campus minister at Terre Haute, Ind., who will speak on the wholeness of the church, and Grayson Ensign, Bible Chair director at Amarillo, who will be on a panel discussing the barriers to unity and ways to overcome them.

Churches of Christ will have representatives from several persuasions. Roy Osborne will talk about the urgency of unity, which is in keeping with the Forum theme of *Unity Now,* and Wesley Reagan will discuss unity in reference to the church's mission. J. Ervin Waters, who is identified with those folk of ours who are *both* non-class and one cup (to be distinguished from the main-line non-class that are sponsoring the forum), will give an evening address on "That the World May Believe." Leroy Garrett will speak on the nature of unity.

G. B. Shelburne, Jr., longtime respected leader of our non-class group; LaVern Houtz, president of Southeastern Christian College, of our premillennial wing; Portis Ribble, instructor in the West Angelo School of Evangelism; Dudley Strain, pastor of the First Christian Church in Lubbock are also on the program.

Despite all the reports of the storm damage to Lubbock, the city will be in good order by July 2-4, the dates of the forum. There will be motel and hotel rooms, with some accommodations in private homes. If you are a student and want to come but lack funds, let us know. For further information and room reservations write to Thomas Langford, Box 4001, Tech Station, Lubbock 79409. A program and other details will be sent upon request.

We should add that Lubbock Christian College has graciously offered their facilities for this unique gathering.

BOOK NOTES

For 5.95 we can send you *Protest and Politics,* which has a subtitle of "Christianity and Contemporary Affairs." It is written by eleven evangelical Christians who are concerned that conservative Christianity has had too little to say about pressing social issues. Senator Mark Hatfield writes on "How Can a Christian be in Politics," while others who are representative of their field deal with the welfare state, war, the public schools, Communism, Vietnam, voting, the military establishment. And all this with a view of determining the Christian's role.

Church growth is a subject that most of our people in Churches of Christ need to study from a broader perspective. Two recent books will be especially helpful. One is *Understanding Church Growth* by Donald McGavran, at 7.95, which is a study of missions, or a kind of philosophy of the expansion of Christianity. It deals with sociological and psychological factors, and it seeks to identify the church's task today. The other is *Latin American Church Growth,* written by three missionaries to Latin America. It is an in-depth study for the serious student of Latin American religion. Any young person who believes that the future welfare of the world is closely related to what happens to the Latin peoples, and who consequently wishes to work for their spiritual well-